565 matization and that in actual life no clearcut di-
55 visions exist.

565 The process of westernization in customs
55 and habits generally accelerates in direct ratio
177 to the rise of the economic and social status. We cannot examine here to what extent the acculturation of those westernized-in-everything is more than skin-deep and to what extent it remains a sort of external trapping, a purely Levantine westernization. But it is obvious that westernization is spreading principally among members of the upper class which attempts to imitate Europeans in dress, patterns of life, layout and furnishings of the home, appearance and recreation. On the other hand, the lower strata of the urban community still cling to many of the eastern customs and traditions. The middle class occupies in this respect a sort of intermediate position, combining the old and new, East and West. In their way of life the two elements can often be clearly distinguished: in public, in the coffee-house, in the club -- Europe, polish and lustre, and clothes tailored after the latest fashion; at home with the family -- the East, with its traditional customs.

565 The lower classes. Petty artisans, people without property, small shopkeepers, peddlers, unskilled laborers, porters, part-time workers, fishermen, unemployed -- and finally beggars, loafers, vagabonds and riff-raff make up the urban masses which, as a rule, are removed from all affairs of society, culture and politics, just as they show little concern for personal problems (among these masses the rate of illiteracy
208 is very high). These crowds are frequently
577 stirred up and dragged into the activities of the